# Japan Democracy Would Have Been Better If Emperor Executed, Says Writer

TOKYO. — Japanese democracy might be working better today if Emperor Hirohito had abdicated or been executed after the Second World War, says one of Japan's best-known political and literary figures.

Writing in the magazine Jiyu, Shintaro Ishihara deplores what he calls the rootlessness of Japanese society and asserts that one reason for it is the failure to establish the emperor's responsibility for the war.

The United States refused to try Hirohito along with other Japanese wartime leaders, reasoning that the emperor was a stabilizing and unifying factor in the country.

Ishihara concedes that the move "certainly stabilized postwar Japanese society." But he argues that the emperor lost the place he occupied in the Japanese people's hearts" by leaving imperial responsibility unquestioned.

"By having the emperor take his responsibility for the war, I do not mean having him executed by unilateral trial," Ishihara wrote.

"But if they had the emperor testify in the court and had executed him, as they executed many Japanese war criminals by hanging, the Japanese would not have swallowed democracy, which was given them all of a sudden, but would have digested it, taking much time and resisting, and might have completed a better or perfect digestion."

Ishihara said that as an alternative to execution, the emperor should have abdicated in favor of Crown Prince Akihito.

Ishihara said this would have given Japan a stronger sense of solidarity and strenthened the imperial system.

At 41, Ishihara continues to pelt the establishment with the same vehemence that brought him overnight fame in 1956 as a novelist. Then a university student, he wrote Taiyo-no-Kisetsu — Season in the Sun — a story of youthful rebellion against the older generation. It outraged many but won him an immense following.

Ishihara turned to politics in 1968, winning a seat in the upper house of the Diet, the Japanese parliament, with a staggering 3,012,552 votes. From this less influential body he moved in 1971 to the House of Representatives.


# The New Canadian

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Part IV

## NISEI: Best Of Two Worlds?

By GRAYCE YAMAMOTO

III THE NISEI

These are the circumstances in which the NISEI attained maturity and more were born: In the Evacuation of 1942, of the 23,224 Japanese, 3,159 were Naturalized citizens, 5,924 were Nationals, and 14,119 were NISEI over 16 years of age.

His lot has not been an easy one for his was the generation caught between two languages, two modes of thinking, two cultures; he knows better than Kipling the sad and frustrating truth that the twain shall never meet. On the one hand, there is his Japanese heritage, the physical aspect of which unlike other immigrant children, he can never hope to escape. There is the awareness of his parents' homeland, their ambitions and hopes pinned on him. And on the other hand, there is the more tangible ever-present and real fact of his environment, a predominantly white, albeit mixed society of products of immigrant forebears like himself, which according to his school textbooks and learning was built on democratic principles, but which he was discovering in subtle and not so subtle ways, was a society in which some were more equal than others, most more equal than himself.

From early childhood on, there has been a tremendous psychological pressure on him to succeed in life; it is for this purpose, after all, that his parents immigrated to Canada — with the optimistic hope of all immigrants everywhere, as they grew older, they looked to their children to achieve what they themselves had failed to achieve: financial hence, social success and recognition in an alien society in which a man was judged supposedly on merit and achievement, not on rank or birth. The NISEI would learn that this was not wholly valid, as his parents before him had.

In the case of the Issei, with their traditional respect for education, it was an even greater impetus to put their children through school, sacrificing much in the way of their own education, comfort, and pleasures in life.

So intent were they on instilling the virtues of respect for education and teachers, obedience to parents, reverence for those above one's own position in society, respect for the ancestral homeland, and so on, that they lost sight of the fact that the very environment was a contradiction of those teachings. Little did they consider the psychological turmoil their children would suffer, the resentment and frustration of having to honor virtues which they barely understood, in a society in which they had seemingly little relevance.

In his homelife, he tried to acknowledge the importance of those vague, unexplainable yet ever-present virtues which, interrelated, forms the basis for the entire structure of personal and social behaviour: virtues such as "on" which implies a moral obligation, an indebtedness of children to parents, children to teachers, parents to superiors and so on up the hierarchical order. "On" means an obligation incurred accidentally as well; for example, if a stranger should tender a courtesy, the recipient would be hesitant to accept, for he would then be indebted to a stranger in an unformalized situation. This type of obligation must be avoided as much as possible, thus the significance of

Cont. on Page 2

## Inouye Set For All Comers

HONOLULU. — Sen. Daniel K. Inouye, D.-Hawaii, who has no major opposition in his bid for a third term, has already spent more on his 1974 campaign than on his first two Senate races combined.

Inouye, a member of the Senate Watergate Committee, said in a recent interview: "I have been saying for many months that this is not a good year for incumbents."

Inouye is running for his party's nomination in the Oct. 5 primary and so far is unopposed for the nomination.

In a campaign finance statement filed with the lieutenant governor's office here, Inouye's campaign committee reported spending $159,295.33 to date, with $120,487.26 still in reserve.

Inouye estimates he spent less than $60,000 in 1962, less than $80,000 in 1968, when he received 80 per cent of the vote.

## Toilet Paper Length Trouble

TOKYO. — Rolls and rolls of toilet paper were unrolled across the floors of eight Fair Trade Commission offices throughout the country as workers checked on housewives' complaint of undersize rolls.

In the Tokyo office, officials said, about 10 per cent of the 423 rolls checked had fewer sheets than specified on the label.

Officials said warnings would be issued.

The complaints from individual housewives and housewives' organizations followed a "toilet paper crisis" last November, when rumors of shortages spread, prompting customers to line up and by out all available toilet paper stocks in the stores.

## Japanese Pharmacists Single Out Ingredient For Heart Disease

TOKYO. — Two Shizuoka Pharmaceutical College instructors have succeeded in singling out one of the most important ingredients of a widely used herb medicine and have clarified the ingredient's chemical composition.

The ingredient is said to have the excellent effect of curing heart ailments and there is a possibility that a specific remedy for heart disease will be chemically produced.

The medicine, called "bushi," is made by drying tuberous roots of monkshood. The plant's roots have been long used in Chinese medicine.

"Bushi" is said to have the effects of vitalizing the heart, even that of a dying person, killing pain and keeping the body warm. Its effect on a week heart is particularly strong.

The important medical feat was announced by Takuo Kosuga, 46-year old professor, and Masamitsu Yokota, 34-year old lecturer, both of Shizuoka Pharmaceutical College, at a recent meeting of the Japan Pharmacy Society held in Sendai.

They said they had successfully obtained the ingredient for the drug in crystalized form and clarified its chemical composition.

Michiaki Yakazu, 68, a lecturer at Tokyo Medical College who has been practicing Chinese medicine at a clinic in Tokyo's Shinjuku ward, commented that extracting this heart stimulant ingredient from "bushi" had been the dream of herb medicine practitioners.

Chemical production of a new specific remedy for heart troubles will become possible after ascertaining the effects of the crystalized ingredient through animal tests, he added.

Dr. Tsunematsu Takemoto, dean of the pharmacy department of the Tohoku University and one of Japan's top authorities on herb medicine, also remarked that what the two Shizuoka researchers had done was epoch making.

The effects of almost all herb medicines have been established only in the long course of their use among people and their chemical composition has never been clarified — posing an obstacle to their chemical mass production, he said.

## Japan's Modern Day Don Juan Is Finally Brought To Bay

YOKOHAMA. — Noriyoshi Ohara was a 32-year old man without job but adept in the art of wooing unsuspecting women, police said recently.

Ohara was successful, police said, in his approach in coffee shops and tea parlors, making dates with his fair ladies and then intimidating them by threatening to expose their clandestine relations with him.

Police said Ohara had extorted 500,000 yen (about $1708) from 15 women, mostly students and young office workers, for more than nine months.

Police said they also found in his possession two black notebooks filled with names, addresses, telephone numbers, character traits and other personal information on some 50 women he had approached using the same method to blackmail them.

Police said they finally nabbed Ohara following a complaint filed by a 27-year old housewife who wished to remain anonymous.

She was quoted by police as saying she gave Ohara 10,000 yen (about $8) deposit after he threatened to send some hoodlums to destroy her home if she didn't comply with his demand.

## NISEI . . . (cont. from page 1.)

the admonition of parents to their children not to bother or trouble others, lit. "meiwaku wo kakeru", for this involves parental responsibility for their children's actions and incurs obligations, the consequences for which they are unsure but responsible for, an aspect of child-rearing which must seem exaggerated to whites.

However, the fabric of human nature and human intercourse is that life is forever filled with obligations to strangers and in those instances where there is no choice but to accept, the Japanese have devised a vocabulary which allows a saving of face, while at the same time acknowledging the obligation. Such expressions as "arigatogozaimasu" (this is a difficult thing) implying that this is a difficult thing to accept from a stranger or from one to whom one has not first offered help or courtesy; "kinodoku" (this is a poisonous feeling) to accept when one did not instigate the act; "sumimasen" (it does not end) one can never finish repaying this favour. All these are expressions which would be translated into English loosely as Thank you, a quite inadequate expression which has not the subtle understanding and acknowledgment of rank and propriety as the Japanese expressions connote. It should be pointed out, however, that in modern usage, in Japanese as in many another language, these subtle differences are largely ignored, and the expressions used interchangeably without regard to rank or situation.

The repayment for the "on" incurred must be also categorized and placed in its proper perspective: First in the order of importance stands "Gimu" (duty) which means eternal, limitless loyalty to the Emperor and to Japan. Needless to say, this is, and many Japanese will acknowledge, in the light of history, an out-dated concept. "Chu" means the duty to parents (Ko) by which the child muct care for his parents in return for the care which he has received; traditionally, it meant that the mother had complete domination over the choice of his son's wife, could make and break his marriage at will, the suffering daughter-in-law exacting her revenge when she became a mother-in-law. "Giri" is the limited-in-time repayment of all favours which one receives throughout life, family, friends, relatives and non-related people. It also implies the duty to keep the family name from insult or shame (the concept of honour in the Western sense), to admit to no professional failure or ignorance, with the mutual understanding that one many not tell another to his face of his error, if it should happen, thus allowing him to preserve his good name and save face, a very important principle of social conduct, and one little understood by the Westerner, with his penchant for the use of sarcasm, irony, and indiscreet humour.

In its more tangible form, "Giri" forms the basis for the exchange of gifts in summer, "oseibo" and in winter, "oseibo", to repay obligations incurred throughout the year, for example, from employee to employer, student to teacher. The condolence money which is brought to funerals, wedding gifts which are repaid with a small token, all these types of "Giri" are carefully noted in writing by the recipient for the inevitable future repayment.

To observe the rules of proper behaviour, to not live beyond one's means and station in life, to curb and control excessive emotional displays, self-discipline and frugality in all spheres of life: these are all obligations which the Japanese must acknowledge and repay in the code of ethics which governs his entire life from birth to death. To deviate from the norm to be called a person who does not know "Giri" is an insult as damning as being called illegitimate.

These were virtues which had been instilled in the Issei since childhood and which they maintained with some degree of modification, in their new life in Canada. They were virtues which could not be easily explained to their children, who demanded more justification to action than that was the way things were done, for that was not the way they were done outside his home, at his hakujin (white) friends' home for example, where there was no live-in Grandma or Grandpa, funerals were held in churches and nobody brought money or ate or celebrated so much later; Father did not stand in awe of his boss or ply him with presents, and so on.

In the more practical aspects of life, the Issei accepted Western customs; in dress for example, they had completely abandoned their Japanese style from the beginning and taken readily to dresses, trousers, neckties, and hats, although many men hesitated (for reasons of warmth?) to discard the "hara-maki" (stomach wrapper) and wore them under their suits, and the women retained the habit of wearing layers of underclothing; perhaps for the same reason. They furnished their homes in the Western style, albeit with typical Japanese practicality, covering all sofas and armchairs with blankets and cloths to protect them.

They were not, however, as ready to abandon their native diet with so much enthusiasm: meals became an unsubtle blend of East and West, with meals of fried wieners and pickled vegetables, "sashimi" (sliced raw fish) on the same table as spaghetti, fried eggs and lettuce doused with soya sauce, chow mein sandwiches — all eaten by fork, knife, chopsticks, or a combination of all, with Mother often perched on a chair Japanese fashion, both legs folded under her, higher than the others.

In the main, the parents of the NISEI came from rural villages where education was limited to perhaps high school, but in many cases grade school — unsophisticated farmers and children of farmers, unversed in the classic arts and literature as such. Most, in fact, came from somewhere just above the lowest socio-economic strata and any deep knowledge of Japanese history and philosophy they may have imparted to their children was impeded by their own inability to speak a fluent enough English and by the only basic ability of their children to speak Japanese and understand it. This may seem a perplexing situation to outsiders, but it is one totally familiar to all children of immigrants.

In Canada, and in fact in other countries where the Japanese settled, there was a tendency for them to live in a static community, whether by circumstance of discrimination and prejudice by the larger white community or whether by intent remains a moot point; the communities in which they lived were virtual reproductions of their lives in Japan, with Japanese style bath houses, "daikon" (horseradish for pickling) and "nappa" (Chinese cabbage for same) fields wherever there was land, a "tsukemono" (pickled vegetables) barrel in the back of the house, the observation of funerals in the traditional manner, such celebrations as Emperor's Day, Boy's Day, Girl's Day, Bon Odori, and so on. Most homes maintained a small Shinto 'Kamidana' or "Butsudan" (Buddhist altar) in the bedroom, upon which would be placed the photograph and ashes of the departed, with offerings of rice, fruit, and printed poems.


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# Personal Notes Across Canada

## Anniversary

### 50th Anniversary

TORONTO. — Mr. and Mrs. George K. Wake of 132 Castlefield Ave., Toronto were honored recently at a 50th wedding anniversary party. Hosts were Dr. and Mrs. Eric J. Wake of New York and their grandchildren Linda, Warren, and Diane.

The couple was married May 19, 1924 in Vancouver, B.C. and have been residents of Toronto for 32 years. Prior to his retirement he was employed by the Viking Engine and Tool Co.

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## Obituaries

### YAMAKE

VANCOUVER, B.C. — Mr. Junzo Yamake, 79, passed away on June 13th, 1974 at Vancouver General Hospital. Funeral Service was held at the Van. Buddhist Church with the Revs. Kosaka, Yakumo, and Okada on June 16th.

### UDA

TORONTO. — Mrs. Ito Uda, 82, passed away on June 19th, 1974 at Michael's Hospital. Funeral service on June 21st at the Japanese United Church. Mrs. Uda was a well known 'Watanabe Josanpu' — midwife in the early days.

### NODA

TORONTO. — Richard Noda, beloved husband of Toshie Moriyama, passed away on June 16th, 1974 at St. Michael's Hospital.

Dear father of Sharon (Mrs. G. Packman), Ann (Mrs. D. Ashley), and Susan, son of Sumie and the late Genzo Noda, brother of Kimiye (Mrs. Ted Oda), Lucy (Mrs. C. Nomura), Dave and Sam. Funeral at "Scarborough Chapel" of McDougall and Brown Ltd. on June 19th.

### OKAMOTO

TABER, Alta. — Mrs. Misu Okamoto, beloved wife of the late George Shinkichi Okamoto, passed away on June 12th, 1974 in her 92nd year.

She married in 1898 and came to Canada in the early 1900 to Victoria, B.C., evacuating to Taber in 1942. She was known to her many friends as Grandma Oke and her home was always open to them. She was the loving mother of two sons, Sam, Winnipeg and Tamo, Taber; four daughters, Haruko Haddie, Mrs. Eikichi (Michiko Mitzi) Ishida, Mrs. Mary Saruwatari and Irene, all of Taber. She also leaves to mourn six grandchildren, Douglas and Bob Okamoto of Windsor, Ont., Kerry Ishida, Calgary, Emi Okamoto, Winnipeg and Kathy and David Saruwatari, Taber: two nephews, Hisaka and Tak Okamoto, Seattle and, numerous foster children she adopted during her lifetime.

Mrs. Okamoto was predeceased by her husband in 1963; also two sons, Muss and Stum. Funeral Services held at Knox United Church in Taber on June 15th with the Rev. Heffelfinger officiating. Interment at Taber Memorial Garden.

### CARD OF THANKS

We wish to express our sincere thanks and appreciation to our many friends and relatives for their acts of kindness, messages of sympathy and beautiful floral offerings in the loss of dear mother and grandmother.

Mr. & Mrs. Sam Okamoto
Tamo, Haruka and Irene
Mrs. Akayo Okamoto
Mrs. Mary Saruwatari
Mr. & Mrs. Eikichi Ishida

### CARD OF THANKS

We wish to express ous sincere thanks and appreciation to our many friends and relatives for their acts of kindness, messages of sympathy, and beautiful floral offerings during our recent loss of dear husband, father, grandfather,

Mrs. Hatsuye Yamake
Joe & Patsy Yamake
Jimmie & Shirley Kakutani
Betty Higuchi
Grandchildren

### CARD OF THANKS

We wish to express our heartfelt thanks to our many friends for their acts of kindness; cards and expressions of sympathy; floral tributes; offerings; and telegrams of condolence during our recent bereavement in the loss of our beloved father.

Miss Grace T. Namba,
Vancouver, B.C.
Mr. & Mrs. Minoru Namba,
Dominion City, Man.
Mr. & Mrs. Akira Namba,
Duvernay, P. Q.
Mr. & Mrs. Arthur Naruse,
Dundas, Ontario
Mr. & Mrs. Wallace Suzuki.
Pierrefonds, P.Q.

### CARD OF THANKS

We wish to express our sincere thanks and appreciation to our many friends and relatives for their acts of kindness, messages of sympathy, and beautiful floral offerings during our recent loss of dear husband, father, grandfather, and brother, Yoemon Oikawa.

Mrs. Yoshiye Oikawa,
Mr. & Mrs. Sandy Kobayashi,
And family
Tokio Oikawa,
Shigeru Oikawa,
Mr. & Mrs. Dick Kawamoto,
Mr. & Mrs. Tom Matsumoto,
And family
Yoko Oikawa,
Mr. & Mrs. Takashi Oikawa,

### CARD OF THANKS

To our many friends and relatives who shared in our sorrow during our recent bereavement in the passing of our dear mother and grandmother, and for their kind expressions of sympathy, acts of kindness, floral offerings and telegrams of condolence, we convey our heartfelt thanks and appreciation. We also express our deep gratitude to those who kindly visited her during her convalescence at home.

Mr. & Mrs. George Tsushima
Mr. & Mrs. Harry Kondo
Mr. & Mrs. Vic Ohashi
Mr. & Mrs. Roy Nagami
Mr. & Mrs. Joe Matsumoto

# Dates And Doings

## 8th Annual ECSDL Confab Ends Successfully

MONTREAL. — The 8th Annual ECSDL Conference ended with many interesting topics discussed, especially with the Youth Group. It is hoped everyone benefited from this Conference.

Following are the results of the oratorical contest, judged by Mr. George Steele of Air Canada and Dr. Dixon Miyauchi, professor of history at State University of New York.

Jeffrey Kadohama, Montreal, came first in the first category and Ronald Uyeda, Toronto second.

In the second category Misao Nakano, Montreal, was first, Aaron Aoki Toronto, second, Karuna Sato, Toronto third, and Glen Nishimura, Toronto, fourth.

In the third category, Cathy Kagawa Toronto, first and Larry Suyama Toronto, second.

Congratulations to all contestants who participated in making this one of the most interesting parts of the conference. We wish to take this opportunity to thank all the delegates who attended from Toronto and Hamilton and to Montreal members. We would also wish to thank all those who have supported us to make this conference a success.

ECSDL Committee Montreal

• • •

## Caravan Takes You Around The World Here

TORONTO. — A Japanese Garden.

An African fertility dance.

A Mississippi "riverboat" with drinks called Mr. Sippi.

A chance at a 16-ounce gold bar — or 500 pounds of steer meat.

Just a tiny sample of attractions at Caravan 74 — Toronto's multicultural extravaganza that rolls out for the sixth year June 22 for ten mind-expanding days.

Caravan 74 features a mind-boggling 57 "international cities" ranging from Aberdeen to Zagreb. New Caravan pavilions this year: Aberdeen (Scottish), Aden (Arab), Brussels (Belgian), Canton (Chinese), El Dorado (Colombian), El Pueblo (South American), Mississippi Riverboat (American), Oplenac (Serbian), Perth (Scottish), Serengeti (African), Thessaloniki (Greek), and Lviv (Ukrainien).

Caravan 74 is expected to draw 2,000,000 visits, Caravan Executive Committee Chairman Leon Kossar predicted. Last year, there were 1,300,000 visits to Caravan pavilions.

Mayor David Crombie declared "Caravan Week" at City Hall at noon, June 21 and declared Caravan officially open Saturday, June 22 at 11:30 a.m. as Caravan pavilion "mayors" and princessess" looked on.

After the opening on Nathan Phillips Square: marching bands, a steel drum band, a mariachi band and songs in French, Italian and Mexican till 4 p.m.

During Caravan, buses leave regularly from the Caravan Centre on James St. between Old City Hall and Eaton's.

For self-transporters, Caravan has prepared special walking tours and bike hikes covering Caravan pavilions.

(Go easy on the ale, or you'll go home on a wobbly bike.)

Caravan pavilions open every day from 6 p.m. until midnight and are open Saturdays and Sundays from 1 p.m. to midnight.

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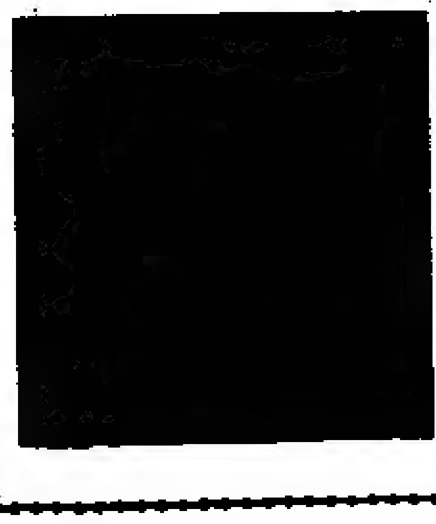

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# Hank Aaron Challenges Jpn.'s "Ruth", Sadaharu Oh To Home Run Contest

TOKYO. — Sadaharu Oh, Japan's "Babe Ruth," said he gladly would accept the challenge of Hank Aaron, baseball's home run champion, to a homer hitting contest in the United States or Japan.

"It is a great honor to me," said the 34-year-old left-handed first baseman of the Yomiuri Giants. "So, by all means, I would like to compete with him without thinking about the results of the contest."

The 40-year-old Aaron, the Atlanta Braves' superstar, had suggested the contest after smashing the 724 homer of his career. He also said it made no difference whether it was in the United States or Japan, but suggested that it be done in November.

"It'll take me a couple of days to get back in shape," said Aaron, "since it'll be during the off-season. But all I need is three or four days to get my eye back, then I'd like to take him on — and may the best man win."

A Giants' officials said, however, that it would be difficult for Oh to compete against Aaron in November because the New York Mets are coming to Japan in late October for a series of 18 games, mostly with the Giants.

Oh has hit 601 homers during his 16-year pro career, including 12 straight years in which he rapped 40 or more.

# Can.-Jpnz. Hockey League Looking For New Sponsor

TORONTO. — The Canadian Japanese Hockey League is proposing an expansion team for the coming winter. Therefore the league is looking for a possible sponsor. Anyone wishing to do so, please call: Paul Uchikata, 532-2131 for further details.

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| Sep 01 1974 | Sep 29 1974 | 29 |
| Sep 28 1974 | Oct 25 1974 | 27 |
| Oct. 12 1974 | Nov. 11 1974 | 33 |
| Nov 01 1974 | Nov 29 1974 | 30 |
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# 天氣晴朗なれど (四一)

佐藤愛子

『どう朝子さん？』

ヒロエに聞かれて朝子は困惑した。どういわれても簡単に答えられるような場合ではない。

『これで何を作るんですか？』

朝子は雪に聞いた。と、雪は魔法使いの冷やかな無表情で、ズバリといった。

『わたくしは、パンタロンをおすすめしたいと思いますが……』

このゴワゴワの生地でパンタロンを作ったら、一体どういうことになるか？

朝子は言葉に詰まった。雪の言葉には明らかにヒロエに対する激しい挑戦と愚弄があったからである。

ヒロエは雪に寸法をとらせ、手の切れるような一万円札で内金を払った。結局ヒロエはみどり色のパンタロンと、ワインレッドのスーツと、黄色の黒の横シマのワンピースを作った。あたしみたいなからだで、パンタロンなんか、似合わないわ、とてもパンタロンなんか、着る自信ないわとはヒロエはいわなかった。もしかしたら雪の方はそういう悲鳴をヒロエに上げさせたかったのかもしれないのだが。

『ああ、パンタロン、いいわね』

ヒロエは悠然とそういい、そうして返す刀で雪の心臓をついた。

『パンタロンていうのはあんまりヒョロヒョロの人が着ると、サーカスの竹馬の影法師みたいピエロになりますわね』

雪は黒のパンタロンを着ていたのである。

用がすむとヒロエは雪に向っていった。

『お近づきのしるしに、お茶でもいかが？ご存知でしょう、この先においしいチーズケーキを食べさせるお店があるのを……』

『はい、ポリタイアでございますか』

雪はいった。

『ありがとうございます。お供させていただきます』

▼「アジアの虹」は紙面の関係で本号には休載

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故母 こス (九二) 儀、去る六月十二日テーバーで死去いたしましたことを生前辱知の皆様にお知らせ申し上げます。追って十五日午後二時、ノックス合同教会にてレオ・ヘフィルフィンガー牧師により告別式を行い、同日メモリアル・ガーデンに埋葬いたしました。その際には多数のご会葬をいただき、ご厚情を辱うし有難く厚くお礼申し上げます。母存命中は多くの方々よりご交誼をいただき、併せてご厚礼申し上げます。

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ウイニペッグ 岡本 勇
妻 タツエ
岡本 春子
岡本 アイリン
故長男妻 岡本 アヤ子
猿渡 メリー
石田 榮吉
妻 ミチ子
孫 一同
親族 一同

---

# 毎土曜夜に日語放送

今回トロントに日本文化振興会の援助により『日本の歌』のタイトルで(編成熊野ハリー、番組主任片山博)日本語のラジオ放送が毎土曜日夜九時半から十時までの三十分間行なわれることになりましたのでお引立て下さい。

△局はシー・エッチ・アイ・エヌ 一〇〇・七(エフ・エム)

△初回は六月二十九日(土)夜九時半―十時。

# 会場お貸し致します

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666 Victoria Park Avenue, Toronto, Ontario

▲階上(カーペット張り)二百名まで収容

▲階下(タイル張り)三百名まで収容

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▲詳細は次にご連絡下さい。

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山本 巖 (六九四―五七二一)

---

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―トロント佛教会―

トロント佛教会では左記のとおり、お盆の行事を行ないます。多数ご参集下さい。

◉七月十三日(土) 午前中 お墓参り(各墓地)
午後七時「盆おどり」市庁前広場で花やかに

―各墓地のお参り開始時間は次のとおり―

| 墓地名 | 午前 |
|---|---|
| Mt. Plesant | 9:30 |
| Park Lawn | 9:30 |
| St. James | 9:30 |
| Highland | 10:15 |
| York | 9:30 |
| Westminister | 10:30 |
| Pine Hill | 9:45 |
| Rest Haven | 11:00 |
| Prospect | 9:30 |
| Glendale | 11:00 |
| Riverside | 9:30 |
| Sanctuary | 10:00 |
| Spring Creek | 10:45 |

注―マウント・プレザント墓地では統一法要を厳修しますので、午前九時半にはセクション五十一号にお集まり下さい。

◉七月十四日(日)ブレッジ・サンデー

盆法要
午前十一時 朝の礼拝
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当日、法名カードは法要開始前になるべく早く受付までご持参下さい。

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918 Bathurst St. Tor. 4. Phone 534-4302

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# 既婚者で家屋持多い

## 海外移住事業團の調査報告

海外移住事業團はこの程ピーシー州在住日本人移住者の動態調査報告をまとめて發行した。その一部が今週本社に贈られてきたが同業調査は一九七二年、オンタリオ州在住者を對象に行われ、ピーシー州は二度目。來年は平原三州及びクベック州の在住移住者を對象に行われる豫定である。

ピーシー州移住者の調査報告をみると、あらゆる角度から微に入り細にわたつて統計、數字が出て、かなり徹底したリポートとなつているが、オ州との比較では次のことがあげられる。

△ピーシー州移住者はオ州にくらべると、既婚者が壓倒的に多い。

△ピーシー州では獨身者でも移住後四、五年後には住居を購入するのが普通であり、結婚し易い條件がととのつている。(住宅價格はオ州より安い)

△ピーシー州移住者の平均年齢はオ州よい多い。オ州より早く移住した者が多いせいである。

(この"ポート中には興味ある統計やコメントが多く出ているので紙面の都合をみて今後も記事として發表していくことにする)

○如月クラブ文化部では俳句二句、短歌二首それぞれ募集中。締切りは七月二十一日。

持ち寄り

# 街上でピクニック

## ト市日系交え賑かな記念行事

【トロント】大ト市イースト・ヨーク市制五十周年記念の一行事として、市内デルウォース街を"お祭りストリート"に指定。(同街住民、レイ・アイランド氏の發案)去る二十二日午後から夜半まで同街住民が中心となり、交通止めの街上で踊つたり、食つたり、歌つたりで大いににぎわつた。

このお祭り街東端の両側住宅玄関はカーロウ街に面しているが、側面や裏側はデルウォース街沿いとあつて、尾本ポール氏一家と柴田スチーブ氏一家が"日本食"テーブルを擔當。數カ人種の住民がそれぞれお國自慢料理を街上に並べ、招待客だけ交えて、自由に食べ歩くという風変りなピクニック。日本料理は大人氣でたちまち空皿になつた。

尾本さんが手に入れたちょうちん十數個が點燈されると、ロック・アンド・ロールとなり、夜半まで音樂が鳴りつづいた。イースト・ヨークのプレイヤ市長がお祭り開始を午後四時ごろ宣言した。

## ト市日系聖公会 十四日に野遊会

トロント及びハミルトン合同の日系聖公会主催による野外禮拜とピクニックは來る七月十四日(日)パーリントンのラサール公園で擧行することになつた。教會前よりバス便がある。

(なお、ト市日系聖公会の秋のバザーは十月二十六日と決定した)

# 修卒業式は盛況に

## 晩市日語校で學習發表会も

【晩市】このほど當市日本語學校で行われた修卒業式並に學習發表会は満堂いつぱいの來客を迎えて盛況であつた。村上總領事はじめ佐藤名譽校長夫妻、青木元校長、松下前校長らも出席鮫田喜代三(維持会委員長)、酒井千代子(母姉会理事長)兩氏のあいさつがあり、來賓紹介後卒業証書並に記念品贈呈、修了證書及び賞品授與などがあつてのち、市協会長堀内肇氏、ピーシー州日本語教育振興會會長並びにス町日本語學校校長横山赳氏、父兄代表清水ドクターからの祝辭があつた。

卒業生は鮫島晴美、酒井誠、新谷明、大江和正、小山いづみ、小山輝美

# 婦人差別で百弗拂う

## オ州ロンドンの会社に判決

【ロンドン】オ州ロンドン駐在のオ州人權委員地方官、中村マーク氏の抗議申入れがあつて調査した結果、ロンドン市内の"レンター・オー会社"は婦人であることを理由に社員として採用しなかつたことは不當であるとの判決が[illegible]あり、会社は原告に百弗の賠償金支拂いを命じられた。

更に同会社は今後採用するにさいして、人種及び性別を差別しないという約束の書面を人權委員會に送ることになつた。オ州内で女性であるがために差別されて起訴されたケースはこれがはじめて。

## もみぢボール 今秋新ホテルで

ト市佛教会サンガー・ダナ主催の"もみじボール"ダンス会がプリンス・ホテルで十月五日(土)に催される。会費は一人十七弗五十仙で、ローストビーフの食事とバンド付きダンスを樂しむことができる。純益は青年佛教會館、建設資金にあてられるので、こぞつて參加が希望されている。会費券は近日中に發賣する。

## 日系ガーデンクラブ新役員

ト市日系ガーデン倶樂部では今度役選会の結果各部役員が左の通り決定した。

△会長西守△副會長及川とし子　阿部康彦△幹事(日)田村三千代　英)住矢グリア△會計三井信子△通信書記宮本タエ△監査役手島佐四郎　長岡徳吉△プログラム係西村登美△花展委員長小谷敏夫　阿部康彦△菊花部長勝野千秋△盆栽部長阿部康彦　部員草野鶴吉　高田賀輔△生花部田村三千代　三井信子、後藤(ケイ)△部員　園藝部長松尾千代治　部員草野鶴吉△朝顔部尾本辰彌△議長濱崎ふじ△渉外部(英)西北江　ミセス・メエン(日)岩峰みどり△社交部梅月千代△訪問部井上春美　岩田八重子△會員係宮本タエ△名譽幹部大八木忠吉△名譽役員和泉きん戸栗登美江△ニュホライゾン委員長阿部康彦△會計松尾千代治

■案内

△フルヤ商店魚肉部にはスプリング・サーモンの日本式スモークしたのが入荷した。味は試食してみた結果上々で、酒の友に最適。

■死亡

△ト市の志賀光蔵氏(八〇)は廿五日夜セント・マイコル病院で死去。廿八日夜八時佛教会で告別式を行つた。


**ピアノ** 教授致します 子供さん相手 申込みは電話九二一—八四六三(トロント)

**求** ウェターニ名、面接時間、週末二時から五時まで ト市チャーチ街四五九。電話九二四—七五〇一 レストラン「みち」

**求** 工場働きに經験あるソーイング・ミシン・オペレイター。年中仕事があり、冷房付き工場。電話メリー三六三—四五八八又は三六三—三七八二(トロント)

**求** 家庭でブラウス縫い。配達とピックアップする。メリーに電話三六三—四五八八(トロント)

**求人** 當社ではセールス・トレニーを求めています。電話二五二—五七二八 ジャパン・フード・コーポレーション

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| □出發 | □歸加 |
|---|---|
| 八月十一日 | 八月三十日 |
| 八月卅一日 | 九月二十日 |
| 九月一日 | 九月廿九日 |

| □出發 | □歸加 |
|---|---|
| 九月廿八日 | 十月廿五日 |
| 十一月一日 | 十一月廿九日 |
| 十二月廿二日 | 一月二十四日 |

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訪日費用

# 一部の補助うける

## 日本研修団員が三日に出發

トロント日本語学校卒業生の訪日研修団員は七月三日出発するが、これに関し総領事館を通して援助方を日本政府に依頼していたのがきき入れられて次のように補助してもらえることになった。

㊀「国際交流基金」より訪日団一行に対する東京都内観光、日光見学のバス代、関西方面に赴く場合の新幹線の往復代を供与

②皇太子と妃殿下が七月五日午前十一時半から二十分間ほど会い下さる

体化し、七三年一月より積算二十万弗の募金運動を進めて来ているが、このほど、この計画に対し万博記念基金より補助金として三百万円（九、九八六ドル）支出を内定しているとの通知をうけた。

## 廿九日夜九時半から日語放送

トロントに愈々正式に組織された日本語のラジオ放送「日本の歌」のタイトルで（阿成照時パサー）は、今後毎土曜日夜九時半から十時まで二十分間、日語放送を行うことになった。局はシー・エッチ・アイ・エヌ一〇〇・七（エフエム）で初回は来る二十九日（土）夜九時半からである。

## 日語新教科書に一万弗の援助

【ロサンゼルス】加州日本語学園協会では一九七二年五月に新教科書編さんを具

# 古寫眞がほしい

私たちが総立退きしてからはや三十年。ほとんど着のみ着のままで、わが家をあとにして立ち去った者が多かった。ゴーストタウン住いだからこわれたり、失っても惜しくないと思われる日用品や炊事道具だけ積入れにし、年に一度か二度しか使わなかった貴重な朱ぬりのおわんや茶碗や皿などは「一、二年したら戻ってくるのだから」と地域別に指定された「日系所有品ストレージ」の建物内に残して来たファミリーもざらにあった。

そんなわけで、各ファミリーが所蔵していた家族や知友人または所属団体員らの古写真は、たいてい残していったことであった。三年も四年もストレージされていたこれら日系人の所有物が、その間窃盗にあったり、こわされたり、行方不明になったりしたことも数多くおきた。

あづけていた所有品のリストのまま、手許に戻ってきためはほとんど皆無といってよい。私など、辞書や日英語の書籍をトランクいっぱい詰めて残して来たのが、カストディアンから売渡り〃〇インチの小刀だけが戻って来て「残余は売る値打ちがないので焼却する……」と通知して来た。「勝手にすればよい」という気持だった。

そんな状態だったから、いまトロントで、新ローイ氏らが中心となり、市協一世部が協力している「日系人の歴史を物語る古写真や記録物集め」もなかなか厄介な仕事である。貴重な写真は多くあったであろうが、おたがい再定住に追われて昔の写真をとり出してみるという余裕もなく、或は過去よおさらば、と焼きすてた人もあったであろう。

けれども、まだトランクの底にそのまま保存してあるかも知れないこれらの古写真に説明文を加えて時代順に整理し二、三世の参考または研究に供するため日系会館の図書室に備えたいというもので、彼等の企画はきわめて意欲的である。ですから一世の方で、亡くなった父や母の残した古写真のうちで日系人の一つの記録になりそうだと思われるのがあれば亀岡さんなり会館宛に送っていただきたいと、新ローイ氏は願っている。

そのさい、わかっておれば説明文（一、二行でよろしい）を裏面につけてくれると、英文に訳してスライドにするという。この試写会といったものが先日行われて「あのときだ、あの人だ」と、やはり昔を懐かしがった。（森）

（送られる写真を返してほしいという方は複写して早速送り返すという方法をとっている）

## 俳句と短歌 募集

如月クラブ文化部

▲俳句＝題「雑詠」二句以内　選者　文化部

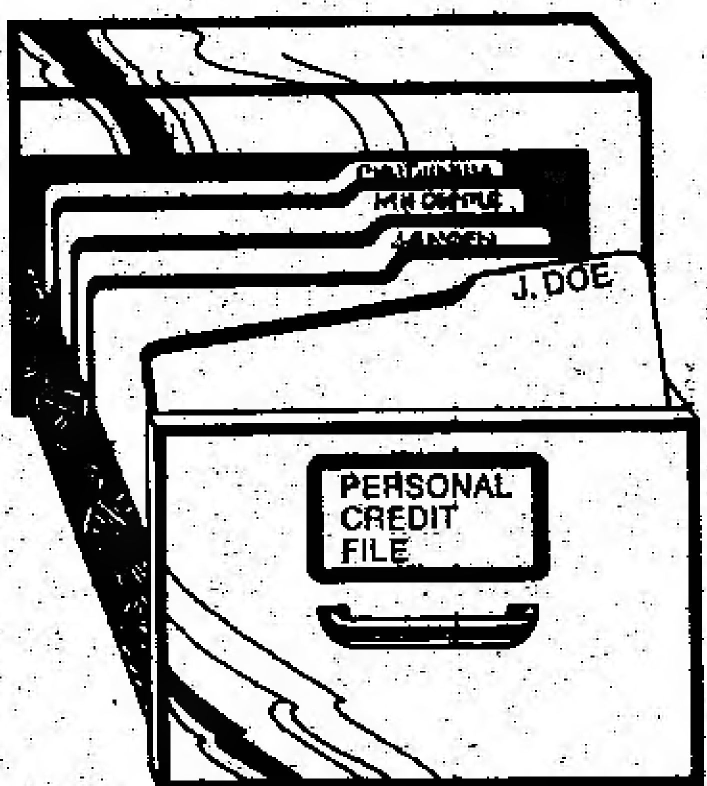
▲短歌＝題「雑詠」二首以内　選者　中野雨情師

◎締切り＝七月三十一日

◎投稿先き＝

KISARAGI CLUB BUNKABU,
417 DUNDAS STREET WEST,
TORONTO 2B, ONT.


あなたの信用の度合はお金では買えない大切なものです
だからオンタリオではあなたの信用を護るため
次ぎのようにしています




オンタリオは州史上で最も重要な消費者保護法案の一つである"消費者レポーティング・アクト"という法案を通過しました。

それはあなたの生活様式と性格に関連した信用及び個人的情報の双方についての報告、交換および蒐集についての法律で一九七四年七月二日より発効いたします。

その日以後、あなたについての報告が誰に通告されているかを知る権利が、あなたに与えられます。もしその情報が不正確であったり、不備である場合は、それを訂正する機会があなたに与えられます。

現在、あなたの購買力、信用度および個人的習慣などの多くの情報が集められ貯蔵されており、その上にあなたが一度も会ったこともない人々にそれが配付されているので、これは特に重要なわけです。

この情報は、あなたが働いている所、またはこれから働こうとする所に関連して、どれだけ前借りできるか、どれほどの保険が得られるか、または間借り人として受け容れられるか等にも影響してきます。ですからオンタリオ政府では、あなた自身のファイル（記録）を見ることができるようにするため、この消費者保護法を可決したのです。

この法律は消費者としてのあなたを、法的に最大級に護ることを目的としたものであり、あなたの基本的権利を擁護し、もし問題が起こったらどこに手紙を書いて援助を求めたらよいかを知らせるものです。

あなたに有利なように多くの方法で働きかけるこの法律について知りたい向きは、消費者保護法の小冊子を無料で求めるため下記に申し込んで下さい。

Consumer Reporting Registrar
Ontario 20
Queen's Park
Toronto, Ontario M4Y 1Y7
Ministry of Consumer and Commercial Relations
John Clement, Minister

Government of Ontario
William G. Davis, Premier

# ニューカナデアン

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## 經濟協力と交換 資源食糧を確保

### 田中首相の外遊日程きまる

〔東京時事〕田中首相の今秋の外遊計画が固まり、今週、二階堂官房長官が發表した。これによると、首相は九月一二日から同二一日までメキシコ、ブラジル両国を訪問したあと、一〇月二八日から一一月八日までニュージーランド、オーストラリア、ビルマを歴訪することになつている。

カナダ訪問も計画されているが、カナダはたまたま總選挙にぶつかつているため、具体的計画は後日決定の予定、両国の總選挙で現内閣が引き續き政権をにぎれば、ブラジル訪問のあと付け加えることになろう。

田中首相はこの一連の外遊によつて各国首脳との「相互互恵と長期的友好関係」を樹立したい意向だが、とくにこれらの国が選ばれた背景には、石油ショックで目を開いた資源問題に對應するねらいがある。このため各国との首脳会談では日本の經済技術協力と引き換えに食糧を含む各種の資源の長期的な供給確保について話し合う事になろう。

## 宣言に調印

〔ブリュッセル〕ニクソン米大統領は二十六日、ネイトーの「大西洋宣言」（カナダではカナダ宣言といつている）の調印式に加わり調印した。ニクソン大統領は『ネイトーから米軍の削減は絶對行わない』ことを確約した。

## 日本を強く非難

### 『鯨を救え』と全米的運動へ

〔ワシントン時事〕米夕刊紙『ワシントン・スターニユーズ』は、このほど論説らんの一ページを全部つぶして捕鯨禁止問題を論じ、全世界的な捕鯨禁止を呼びかけた。この論説の筆者は環境および動物問題評論家で、くじらの問題に造詣の深いアン・コットレル・フリー氏。

同紙は鯨絶滅の危機をつくりだしている悪者として日本とソ連を名指してやり玉にあげた。また日本品ボイコット運動に觸れ『鯨殺しをやめろ』『日本品を買うな』という禁止スローガンを引用、激しい調子で日本の捕鯨を非難している。

さらに捕鯨禁止の大衆運動の盛り上がりぶりについて『連邦議員も動き出しており、最大の勞働者組織であるエーエフエル・シーアイオーもこの運動に異論はなく、捕鯨国に壓力をかけるよう米政府に要請している』と指摘している。

## 秋に肉値下り

〔オタワ〕食糧物價審査局によると、カナダのビーフ値段は今年十月から一齊に値下り、來年になれば更に引下げられるだろうと豫断している。カナダ國内のビーフ状態を過去十八ヵ月間研究した結果、ビーフの小賣値は今秋から來年にかけて安くなるとの判断に達したもの。

## 最高勲章競賣へ

### カナダ政府に買い取りを切望

〔晩市〕第一次大戦で、カナダ最初の最高勲章ビクトリア・クロスがビーシー州出身軍人に與えられたが、その勲章が個人のコレクションの手に渡つたままになりそう。

一九一五年四月二十四日イプレス戦線で勇戦したカナダ歩兵大隊のベロウ大尉に與えられたこの勲章は七月五日、英京ロンドンで競賣に付せられることになつている。これを聞いたビーシー州の歸還兵側から『オタワ政府あたりでこの名誉ある勲章をなんとか買い上げる途はないのか』と迫つている。ビクトリア・クロスはいまコレクター間に高値を呼び、五千弗にまで値上がつているという。

## 人種差別者を起訴せよ

### オ州人權委も強く要求

〔既報〕オ州多様文化諮問理事会は最近、州内で人種差別を主張する白系團体の活動についての記者團會見を去る二十五日午後行つたが、かなり多數の黒人も出席した。とくに先日ト市民間テレビで行われたウエスタン・ガード團員との騒動について、當局の出方について盛んに質問し、彼等は起訴されるべきであることを強調した。

諮團理はまず聲明文を發表、多種多様の人種により構成されているオ州社会、ひいてはカナダ社会内で、特定の人種グループがあらゆる形式によつて迫害又は侮辱されることは、社会全体がそれを受けることになることを指摘した。

またオ州人權委員會も聲明文を配布し、ウエスタン・ガード團員の悪意ある人種方針や行動は見逃すわけにはいかないし、それに對處するよう適切な處置をとつていると述べた。とくに電話による黒人とユダヤ系人への悪口はベル電話會社に強く抗議して、その番號の使用を中止させたが、これに對する法的制裁はとり得ないとの立場を電話會社はとつている。

## 毎月最低保證收入

### オ州で七月から

〔トロント〕オ州内の老年恩給者二十七万八に來る七月一日から、『最低収入保證』として二一六ドル六七セントとする法案が先週末第二讀会を通過、たとえ七月一日すぎに立法化されても一日にさかのぼつて實施になる。

つまり、ペンショナーが月々うけるオタワよりのチエックにオ州政府から月二五ドル六一セントを追加するもので、毎三ヵ月毎に生活費指數にてらし合わせてこの月最低保證額を調整していくことになつている。

## オ州内ハリ治療

### 醫師の承認必要

〔トロント〕オ州醫學協會は今週、州内でのハリ治療はドクターか、又はドクターのすいせん（文書）する人物によつて行われることにすると發表した。また今後、ハリ治療にはチャージすることを認めることになつた。

同協會側では非ドクターでハリ治療を患者に與える者を所罰するつもりであるとしており、またライセンスなしで、この治療を行うる者を放任しておかないことにしている。なお州政府はハリの醫療的價値を研究するため、七万五千弗の補助金を與えた。

## 國土廳が店開き

〔東京時事〕土地對策、水資源、過密過疎問題など國土に関する總合行政を進める國土庁が二十六日、正式にスタート、東京・麻布の旧郵政省ビルの假庁舎で店開きした。

同庁は從來関係各省廳でバラバラに進められていた國土行政を一元化するもので、戦後の國土行政にとりまた田中内政にとつても画期的な一ページを開くことになる。

初代長官に就任した西村國務相は同日の訓示の中で『産業社会の轉換期にあつて國土廳の果たす役割は重大だ。かんばん倒れにならないように努力してほしい』と強調した。

## 漁業省獨立

### 專任大臣も

〔ノヴアスコシア州、デグビイ〕今週當地を訪問したツルドー首相は、自由黨が政権を引き續いて担當することになれば、フルタイムの漁業大臣を任命すると語つた。現在は漁業および環境関係省となつており、デイヴィス大臣一人では多忙すぎると首相は述べ、專任大臣を漁業と環境の二省に任命したいとの意向を明らかにした。

## オ州看護婦

### ストの構え

〔トロント〕オ州内の三十九病院に勤務中の看護婦は賃銀交渉が七月二十二日までにまとまらなければ一齊にストライキに入ると今週各病院側に通告した。看護婦協会に加盟している会員は一万人。病院紛争調停法により病院働きのストは違法であるが、これを無視してマス・ストに突入する態度をかためた。

## 原子力爐賣り

### ア國に警告發す

〔オタワ〕五月より交渉継續中のカナダ式原子力爐『カンヅー』をアルゼンチンに賣渡すことに関しオタワ外務省は、先方が原子力燃料で原爆を製造しないことを保証しなければ賣り渡しを中止させるとの態度をとつている。

## ク州分離派のテロ二人

### カナダには引き戻さぬ

〔オタワ〕一九七〇年、駐加英国外交官、ジェームス・クロス氏を誘拐したクベック分離派のテロリスト二名は、オタワ當局との人質交換條件でキューバに亡命したが、最近、この二名がフランスに移住したことが判明した。

これに對してツルドー首相は『この二名のテロリストをカナダ人がカナダに呼びもどすことを希望するとは考えない』と記者團に語つた。二名はジョン・マーク・カボネー（四一）とジャッキ・ランコット（二九）で、クロス氏をモ市自宅から誘拐、市内のアパートに監禁したが、警察に探知されて人質交換ノ交渉の結果、キューバに逃亡となつたもの。

しかし、東部カナダを遊説中の進歩保守党主スタンフィルド氏は『この二人をフランスから連れ出し、カナダで裁判に付すべきである』と語つており、政府と對立した態度を示し『あの當時、政府が譲歩した交換條件の内容を、この際ハッキリ國民に告げると共に、二名のテロリストを所罰すべきである』といつている。